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SALT LAKE CITY

Friday, July 28, 1905.

JUST A BAGATELLE.

The Mormon hierarchy received from the sale of Emily P. Raleigh's home a paltry few thousands of dollars—"just a mere bagatelle"—as one of its emissaries explains.

Yet that bagatelle represents the difference between misery and happiness for Mrs. Raleigh, and the difference between justice and injustice for the hierarchy.

Will he give up the bagatelle and restore Mrs. Raleigh's home?

Among those the Elks help in their good work is the poor street car company.

Prove will doubtless treat Commissioner Richards as if he were worthy of respect.

Why not have the annual outing of the Elks in the winter time, when we need the heat?

Mr. Richards, we see, has decided not to permit the President to give Salt Lake a registration office.

Possibly the coroner's jury thought that Nutting committed suicide, by getting in the way of the bullet.

Our weather bureau is neglecting great opportunities to increase its popularity by introducing a few showers.

Senator Smoot has fully justified the opinion of Tom Hull that the Senator is a statesman, by securing for Mr. Hull a good office.

As he will have good quarters at Provo, Commissioner Richards cannot see that there will be any serious inconvenience there.

President Smith is confident Mr. Hull will make a model Surveyor-General, as he will pay ten per cent of his salary to the church.

Notwithstanding the disparaging remarks about the reservation, the church authorities are confident that much tithing can be raised there.

Doubtless, the Hon. Tom Hull will feel like congratulating the President on getting so desirable a man for the Utah Surveyor-Generalship.

It is evident that the hierarchy proposes to have a council next year that will be able to see that any demand it may make is reasonable.

Members of the hierarchy feel to commend the good work of the commissioner of the general land office in misrepresenting the Utah lands.

Possibly the church authorities are willing to take the home of Mrs. Raleigh, because they think she can go and get a new one on the reservation.

Commissioner Richards could not be more anxious to give Gentiles a poor opinion of the reservation lands, if he were a member of the hierarchy.

It would be more correct for Mr. Richards to say that there is no good land in the reservation except the tracts the church authorities want for the brethren.

Mayor Morris would doubtless feel more like beginning condemnation proceedings against the Light and Power

company if he were not sure the company wouldn't like it.

A BEQUELED VISITOR.

Christopher Columbus Gull might well be the name of the editor of the Daily Outlook of Santa Monica, Cal., who writes concerning what he calls "the movement against the Latter-day Saints in Utah."

He has found a new land in the sphere of argument in behalf of the church leaders—and for that discovery he might claim to be a Christopher Columbus. And the description which he gives of that land designates him as a Gull.

He writes the following sentence: "It is well known that the strongest element in the church is opposed to plural marriages and has as its one great object the divorcing of the church from business and politics."

No wonder the church organ hails Mr. Gull with its loud acclamations! He is just the kind of a writer that suits the church—one who can see things that are not, and who can utterly fail to see things that are.

The strongest element in the church, and the sole element in its government and control, is the hierarchy; and the hierarchy has restored polygamy and maintains the church as a business and political organization. The pleasant land was shown to the Outlook man through the church telescope while he was here. He saw what he was told to see; he overlooked what he was told not to exist. It is easy to understand how he was manipulated by the editor of "god's own," and the other emissaries who were appointed to receive him.

Let the average citizen of Salt Lake consider this proposition: The Deseret News quotes the Outlook approvingly, and the authorities who control the Deseret News were responsible for the Outlook's utterance. Could a more silly statement be made than that the element which "controls the Mormon church is opposed to plural marriages, and has as its one great object the divorcing of the church from business and politics?"

On the answer to that question by the candid mind The Tribune is willing to rest its case. For the answer to that question demonstrates that, in the common knowledge of the people of Utah, the Deseret News and the Mormon church not only are guilty of the offenses charged against them, but are guilty of the grossest misrepresentation to inquiring men who visit this State.

A SENSIBLE LETTER.

Editor Tribune.—The celebration of Pioneer day, or old settlers' day, is not peculiar to Utah, but hundreds of such celebrations take place in various parts of the United States every year. The writer has witnessed many such celebrations. But in viewing the pageantry at Liberty park on Monday we noticed an incident which marked the Utah celebration of Pioneer day as being peculiar. In the parade the Mormon church officials preceded the State officials, and the county officers were placed behind those of the State. Special significance would not be attached to this fact, possibly, were it not true that the general rule followed in such cases elsewhere is that the sequence of officials in such parades, especially where the officials are placed contingently, is determined by the prominence of such officials in the public mind. Another reason why such an incident should strike us peculiarly at this event is the fact that we have never been in a place where the relative degree of prominence of officials is observed objectively so rigidly as in the public meetings held by the Mormon church. Go to the Tabernacle services and observe how uniformly the leading officials of the church arrange themselves before the audience, according to the relative rank of their office, and according to the seniority of elevation to office, where officers of the same rank are concerned. Observe, too, how these men will rearrange themselves when some of the officers come in late, the late comer always taking the seat which shows his relative seniority, even if all the others have to move. To them it appears to be very important that the people should always have before them objectively the rank of these officials subjectively.

Hence, when in the parade on Monday the public beheld the position of honor given to the church officials over those of the State, this was virtually saying to the viewing thousands: "In this celebration the church officials are of greater importance than the State officials, and so far as the State officials are concerned, they are subordinate to the church officials."

Is this, Mr. Editor, what is generally conceded by the people of Utah in their celebration of a day which, in all other States, belongs to the people as a whole? Is the charge true, Mr. Editor, which we have heard throughout the United States since the opening of the investigation of the right of Mr. Smoot of Provo to a seat in the United States Senate, that the Mormon church controls State affairs in Utah—that it is in fact the condition? If so, do not the people of Utah, both Mormon and Gentile, know full well that it means suffering and retardation of material progress? Do they not know that in all the history of the past a union of church and state has always brought misery and distress, and that prosperity never follows such union as it does the subordination of church to state?

Assuming what we fear to be true—that the Mormon church is a most potent factor in Utah State politics—how long, we ask, will the people of Utah permit such domination? As a case in point, how long will they permit the Mormon church to dominate a celebration which properly belongs to the people as a whole, rather than to any ecclesiastical organization? How long will the Mormon church, in its complacency, its complacency which seems to have blinded its leaders to the sure march of events continue to be animated by a desire to control everything to which the name Utah is attached?

Will, in your estimation, Mr. Editor, the Mormon church ever learn from other than extraneous sources (forces, we might say) that the time is here when it should drop from its position of political and commercial domination into one more purely ecclesiastical? When will they learn this? Possibly when their men, their leaders, are spiritual men rather than financial men. Possibly when the time of their leading officials is given to the promoting of better spiritual conditions among their people, rather than to the promoting of sugar factories, railroads, salt works, etc., when they devote more time to pointing out the way of salvation and less to squeezing the pockets of pleasure seekers; when they are building libraries and more schools for the enlightenment of their people; and when they construct fewer commercial buildings and hotels, not to men-

tion the Saltair dispensary of liquors and salt breezes.

Such questions, Mr. Editor, are on the lips of every stranger within the walls; and such questions, we fear, will have to find their answers read in history, which tells of the suffering of the people of Utah before peaceful adjustment is finally had.

The foregoing was presented at The Tribune office by its author, one of the most distinguished men in this State. He is not a holder of office. He is a devoted patriot. He believes that this Government was ordained of Providence for the political redemption of mankind, and that our civic institutions should be maintained in a holy dignity.

We count his observations well timed. The Tribune had noted the absurd thing to which he calls attention, and had waited some days in the hope that the offensiveness of the incident would evoke some such criticism.

To his remarks there is little to add. However, the following suggestion may be deemed pertinent or impertinent—just according to their choice—by the ecclesiastical and the civic officials of the Mormon church: There will never be a perfect community peace in Utah while the hierarchy continues to evince its present spirit of offensiveness toward American citizenship generally—holding, as the hierarchy's action indicates, that whatever function of the State it touches, that function becomes immediately its own. The twenty-fourth of July should be a State day and not a church day. So long as the idea is entertained, and exhibited by practice, that the Mormons own Pioneer day as a religious festival, instead of its belonging to all of the people of Utah as the first of our commonwealth holidays, just so long will the world know that the hierarchy is an unreconstructed rebel.

THE RESERVATION LANDS.

It is not easy to see the purpose of Commissioner Richards of the General Land Office, in his constant detraction of the value and importance of the Utah reservation lands. He professes great concern for those who may be disappointed in their quest for homes, and puts the probable number of home-seekers at a figure lower than any one else has ever done. He professes to speak as an expert about those lands and as though he were intimately acquainted with them; and yet he has never been on the reservation, and as a matter of fact has no personal knowledge whatever about the lands. He doesn't know what the soil consists of, nor the proportion of valley to hill lands, nor yet the abundance of water nor the facility with which it could be applied to the land.

It seems curious that there should be such a manifest desire by the Commissioner to prevent a rush of people to the reservation for the reason stated, while at the same time there is so evident an appreciation by the officials of the importance and value of those lands. Large areas are held out for forest reserves, and for other purposes; and now we are told that fifty thousand acres are to be withheld from entry, to be a tract for the exemplification of reclamation work. Surely the reclamation service would not want inferior land for that purpose, but on the contrary it would want the best there is. In fact, every move of the Government, from the allotments to the Indians down to this last reservation for the reclamation service, indicates that the land is considered choice.

Commissioner Richards has taken an attitude toward Salt Lake City, and toward these lands, which naturally and inevitably arouses suspicion as to his motives, and the query that will naturally spring to every one's lips here is, "What is his little game?"

THE MONEY INDEMNITY.

In the recital yesterday morning in a Washington dispatch of the probable terms of peace between Japan and Russia, the billion-dollar indemnity was again included. It is possible that this may be insisted upon by Japan, as that is a poor country; but as a permanent good, other things which may seem of less consequence now, would be of far higher importance to Japan than the payment of any practicable amount of money.

We take it, that the real, the essential cause of the war was Japan's desire to render herself secure against Russian aggression, and to have a free hand in dealing with Korea and China. That must be her overwhelming desire now, a desire for which no amount of money would be a substitute, but to enforce which any money indemnity might well be waived.

Now, to ensure that security from aggression and to have liberty to control Korea and influence China, what is necessary? Obviously, the expulsion of Russia from Manchuria, in toto; and this would not be complete until the railroad from Harbin to Port Arthur were put under the same control of Japan that Russia has exercised. If Japan could achieve such a victory over Linchitch as to render Russia helpless, so that her forces could sweep the country south of the Amoor, that would be the ideal condition for Japan; she could then claim all that region south of the Amoor and north of Manchuria and Korea. The sovereignty of that region in Japan with the control of all the railroads, would be the effectual stopper on Russia, and it is the only thing that would. Against a security like that, the waiving of the indemnity would be a small matter.

We notice that Mr. Thomas F. Millard, who has been familiar with Japan's aims and purposes, as a war correspondent of the highest class, in his projected summary of the probable peace demands of Japan, lays small

stress on the indemnity proposition; he considers it as something that will inevitably be put forward, but not insistently for a large sum. Japan's true interests, in fact, are of more far-reaching consequence than money payments; and we doubt very much if a large indemnity will be insisted upon, except possibly as a trading proposition; to be cut down in return for equivalents which Russia may consent to.

THERE ARE TIMES.

There is a time, and a time and a half, and again a time, according to the edifiers of the Mormon church who interpret scripture to humanity.

The Tribune has been made aware of certain circumstances which demonstrate that there certainly are times and other times.

For instance:

FEBRUARY, 1904.

This was before the advent of the prophet, seer and revelator before the world in an attitude of a new witness for God and for Reed Smoot in the pending controversy before the Senate Committee on Privileges and Elections. There was comparative peace in the stakes of Zion, and slackness in her cords. A prominent man in the Mormon church, already possessed of three wives, had looked upon a neighbor virgin and found her fair, and concluded to take her to wife. Possessed of the consent of the existing three, who probably believed in the Hesiod paradox that "the half was better than the whole," and therefore that the quarter was better than the third of a husband, he journeyed in company to the appointed place (the name of which has been delivered to The Tribune). There, in satisfaction and tenderness and holy zeal for religion which—not by calculation, but by mere fortuity—had caused his eyes to look upon a young and blooming maid instead of a withered old one, with all her other chances gone, the virgin was given to him. And he could not sin because she was his. And lo, his zeal was honored, for he was made still greater in the church, and his eternal kingdom spread more largely before his enraptured vision. Thrones and principalities were multiplied to his holy fancy. And still all was peace and good will and fraternity and protection. And he had sinned not.

It was a time.

OCTOBER, 1904.

"Hell was popping." Incidentally the lid was off. The profit, sneer and rejuvenator (or rejuvenated) had returned from his high mission to Washington. And lo, he was a wiser if not a better man. He had seen a hand stretched out, and the same had made writing upon a wall, and fear had seized his vitals like unto appendicitis. He knew not the surgeon's knife, nor was there balm in Gilead. And another great and good man in that same heretofore mentioned stake of Zion was a member of the presidency of the stake and a civic officer. He had two wives, and there was yet another blooming unmarried girl in his community. She was a virgin. His spirituality yearned unto her spirituality. Having, like his predecessor, obtained the consent of his previous victims, he journeyed with her to a place (and the name of the place is known to The Tribune) and there they were wed according to the law which is not, and yet which is (you get your virgin and you take your choice). And lo, the prophet heard of the affair. And he straightway said: "This is rotten. This is the wrong time. Why did you not find this young woman in October, 1903, before the world had discovered, or else wait until October, 1906, when the world will have forgotten? You do not impress me as a prudent man, worthy of trust and confidence." Therefore, this man, who was a poor chronicler, was deprived of his civic office and his ecclesiastical station, and also of his first two wives. His business went to hades cross-lots and he was an exile—with his virgin.

That was another time.

And therefore it doth appear that there be times and that there be other times, and that the prudent man is the one who is a good guesser and who keepeth his ear close to the stations of the grapevine.

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White Lawn, with stripes of embroidery and insertion down the front; button in back, tucked sleeve and back; \$1.35

Fine White Mull, with yoke of fine lace and drawn work; short sleeves and button in back; \$5.50, for \$4.25



Fine Lawn, fancy front, with Val lace trimmings, button back; short sleeves; \$5.50, for \$2.75

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